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# broadsheet 13



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# broadsheet

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# feminist diary

Aug. 1: Further support for changing a section of the Police Offences Act to allow contraceptive advice to be given to under 16's is expressed in the annual report of the Health Department. The Director General of Health states that the present law is a hindrance to effective family planning.

Aug. 2: The North Shore branch of NOW has started a community welfare service-Instant Aid. The group has acquired a house in two flats, called the Strawberry Villa, to be used as emergency accommodation for women and children.

Aug. 10: An amendment to the Rent Appeals Bill will make it an offence for landlords to refuse to let a house on the grounds that the tenant has children.

Aug. 10: Single women are able to get mortgage loans from the State Advances Corporation, says the Minister, Mr Fraser. Loans are not available to single men.

Aug. 13-16: A seminar for women planning to return to work was held by the Auckland YWCA. It was intended as a confidence-building experience, and a guidance course indicating general opportunities available to women.

Aug. 14: An increasing demand for abortion is leading to exploitation claims Prof. Bonham. He had been told that women pay \$300 for an abortion at one private hospital which performs 10 per week. Prof. Bonham suggests the law should be changed so that abortions would be performed at public hospitals only.

Aug. 15: The meat industry would welcome "female participation" according to the Employees Association executive officer. He feels that as male worker prejudice declines and more women are employed, industrial relations will be enhanced.

Aug. 20: True Womens Liberation does not break down family patterns but increases the mutual interest of parents in teaching their children. Says Zonta President, Ms Harriette Yeckel of Kansas City who is visiting New Zealand. As a psychologist she feels it is very helpful for children to have as models mothers who do something in addition to housework. This helps break down existing stereotypes.

Aug. 21: Wage increases of up to 20% are still possible for women who attain equal pay rates with men. The stabilization regulations specifically do not interfere with implementation of equal pay.

Aug. 25-26: A Gay Liberation National Conference was held in Christchurch this weekend. About 60 delegates attended.

# Letters



Dear Broadsheet,

Reading "the Second Sex" by Simone de Beauvoir on page 217 I found this statement "But the basic inequality still lies in the fact that the husband finds concrete self-realization in work and action, whereas for the wife, as such, liberty has only a negative aspect;" Many liberationists would absorb this statement as a whole-hearted truth - but surely it needs a closer analysis. There are indeed a few creative men, absorbed, self realized in their work, but are not the vast majority plugging it along day by day. Thousands of men employed in freezing worksslaughteringbeasts, in factories forced to work at the pace of machines, doing the same thing hour upon hour. Is it self realizing? True, a woman serves her husband and children, subjecting herself to their needs, but are we not all servants of one kind or another. The doctor serves the sick body, the bank clerk counting and guarding other people's money, the barman pours beer destined for the throat of another. All are subject to the bloke above him. One of the big differences between the sexes is that a woman frequently is made, or comes to perceive and feel her position, while a man can go the whole of his life in the illusion that he is free, and that what he is doing has greater significance than what the women are doing. Man aggrandizes his achievements and many women play along with this attitude, praising his every effort. He must be made to feel "a big guy doing a big job". He must, at all costs be prevented from seeing the horrible truth, that if he drops at his desk today, another takes it over tomorrow. Many jobs are "man made", not based on reality and therefore unsatisfying.

Working for and with her children a woman can, at least, experience feeling for those she tends, she should not allow herself to be persuaded that, to plunge herself into the same kinds of pursuits as the men, has any more value than work done in the home.

L.M. Bozinovitch

Dear Broadsheet,

This letter has an (A) certificate, which stands for either amusing or awful depending on your sense of humour, or lack of it.

Anyway, just thought you might like to share a very startling and decidedly discriminatory (I can't spell!) discovery I recently made.

Whilst wading through my most treasured book of educational and essential (every house must have one!) Nursery Rhymes and fairy tales; I was appalled to find such blatantly obvious discrimination against us, as you ever did see.

To begin with, Little Polly Flinders is being maliciously portrayed as stupid because she sat among the cinders. Yet Little Boy Blue was okay even though he took forty winks in company time..... "Mary, Mary quite contrary", or so the rhyme goes, but when Jack jumps over the candlestick and scooches his new pants he is "Nimble and Quick". I ask you !!! While Old King Cole was being a merry old soul the poor old woman in a shoe was suffering an acute attack of housewife's neurosis.

Even Baa Baa Black Sheep was pro male 'cause he gave two bags to them and only one to a female.

The three blind mice copped the axe from yet another mean and nasty woman, presumably while the man of the house stood on the chair and screamed!

Finding the more I probed into these male orientated rhymes, the more upset I became, I decided to save my sanity and return to more suitable reading - namely Macbeth, where at least the lady in that story did us all a favour and disposed of one of the oppressors!!!!

Cherie

Dear Broadsheet,

As Thursday's resident male chauvinist pig I was delighted to see I was featured in your last issue's "Kicking against the Pricks" column. You suggested the article I wrote in Thursday was critical of women's liberation. As the feature made plain, I'm not against the aims and motives of the movement - quite the opposite - but I was critical of some aspects of the activities of various groups.

I suggested that the movement wasn't getting enough media coverage - and you know better than I do that this is true. It's been particularly noticeable with the generous (and often immoral) publicity put out by the anti-abortionists; and the conspicuous absence of adequate rebuttal from liberation groups. I'm naive enough to think that liberalised abortion laws are essential to the ideals of women's liberation. Perhaps I'm wrong.

I've been told that some papers won't print your letters and that television news people aren't interested. I'd suggest that some newspapers will print letters and that television news are interested in anything which is new and newsworthy. But, naturally, the onus is on you to make the news - not on broadcasting to come and ask you for it.

The last time I saw a feminist issue on television was over the sexist BP ad - and as a cynical journalist I thought it was a disaster. I don't think the publicity did anything for women's liberation as a supporter of major reforms (though the principle is admirable) and the net result was that the particular campaign became the most talked-about advertisement in the country - all that free publicity!

My main criticism of the feminist movement in NZ is that it lacks a well-directed publicity campaign which could ensure that women's liberation stays in the news. On the abortion issue I believe that a majority of women in this country would support freedom of choice. But with the excellent (however sensational and distasteful) publicity campaigns being mounted by the anti-abortionists I fear that when it comes to the test, New Zealand is in danger of going the same way as the disastrous Australian abortion bill earlier this year.

By all means consolidate inside your various movements; but don't forget that while you're preaching to the converted there is a great mass of people outside the movement whom you must reach - and to do it you must make full use of the media.

Kind regards (seriously),

Arthur Raysting.

Dear Broadsheet,

When a male regurgitates such time worn cliches as "I adore women, I love their company, the infinite variety of their shapes, the unpredictability of their reactions", he reveals himself by his declarations. Women seem unpredictable to him because he has never cared enough about them to come to know and understand them. I would say he is incapable of experiencing women as true individuals, but only en masse, as an "infinite variety of shapes" among which he, no doubt, buzzes, like a bee, sipping here and sipping there.

Certainly I would pass Mr T.J. McNamara by, as I would predict that there would be no mutual verbal exchange, only me listening to "his" boring platitudes.

L. Bozinovitch

# 'where are we going, and where have we come from...?'



Organised feminism began in the early 19th century with the application to women of the abolitionist argument that the slaves' inferiority was not evidence of an inherently defective nature which justified enslavement but evidence of oppression. The slaves 'nature' was the product of his oppression. When women were denied equality in the movement they quickly applied abolitionist arguments to themselves. Using the analogy with slavery they argued that women were inferior because they were dependent, not dependent because they were inferior. Far from being inherent, female nature was the product of societies "enslavement". Their goal was autonomy, their preoccupation equality - equality under law, equality of opportunity, social equality, and political equality.

Unfortunately the feminists' insistence that female nature was simply a reflection of unequal power relations placed them in such irreconcilable opposition to the conventional pieties of the nineteenth century that unless they compromised they faced impotent isolation. Broadening their appeal appeared to be the only means to power, but it meant

manipulating their public image, suppressing discussion of controversial issues (especially sexuality) and compromising with groups, such as the W.C.T.U. which stressed the peculiar goodness of women's nature as the basis of a social role for women. Frustrated feminists felt that if social change was to be achieved particular political goals had to take precedence over ideological awareness. The result of compromise was, of course, an enduring ambivalence in the purpose and results of change. For example, it has never been clear whether women's education aims at reinforcement of the feminine role or career preparation. Gentility usually wins out and women flock to affective and expressive rather than technological or vocational subjects. Birth control 'liberated' women to become more efficient in their menial employments, while legislation to protect their special nature succeeded only in sanctioning discrimination. More important, feminists who sought the vote as a means to social and political power had to sell it as a means of spreading the unique qualities of womanhood in the purification of

## a personal view

politics and society. Not surprisingly the most impressive achievement of enfranchisement was prohibition and maintenance of the 'Blue Laws'.

The resurgence of feminism in the 1960's duplicated this development. It began when women in the civil rights movement once again began to apply the arguments against racism to themselves. The analogy of woman-as-nigger run through the rhetoric of the contemporary movement just as woman-as-slave characterised nineteenth century literature. Up to about 1968, feminists were few and tough and associated with the radical left. Seeking equality with men they argued that female inferiority was culturally determined. Borrowing the vocabulary of the social sciences they explained the persistence of discrimination to sex role stereotyping.

By the late sixties however, the civil rights movement had begun to come apart over the issue of equality versus black separatism. As blacks took over the initiative in the movement they denounced the white liberals who initiated the movement for their advocacy of equality and integration as a goal because it implied that white society was the standard of aspiration. In particular, the implication that the goal of the black should be to achieve an identity with white culture, was rejected as cultural chauvinism. Denying any aspiration to integrate, the black-is-beautiful movement insisted that blacks were intrinsically different and that their culture was not to be integrated into the dominant white one, losing their unique qualities which were seen to be a preferable alternative to white values.

In the years following 1968 the women's movement developed the same way. As the movement grew, more and more women began to insist that they did not want equality in a man's world; but the dissemination of the values of femininity throughout society. By 1970 this pro-woman line was clearly dominant. Its proponents believed that it was far more radical because the feminisation of society would overthrow the values of male dominance, especially brutality and aggression, rather than reinforcing them through competition. To claim equality was rejected as implying that male achievement was the desired standard. To wish to compete with men was to sanction their values which were seen as the enemy not the goal. Feminists were divided over the degree of their opposition to the dominant society, and this reflected their place within it as much as anything.

The argument had been reversed since the nineteenth century, the advocates of equality were no longer the radicals. Now to deny a unique female nature was not feminism but a failure to appreciate one's womanhood. The pro-woman view of feminism is that it is not lusting after equality with

mere men, but feeling that it is a good thing to be a woman.

To feminists whose priority was equality, this celebration of the unique characteristics of female nature appeared inconsistent with the cultural determinist explanation of their origin. To value these characteristics was therefore to reinforce the traditional role which was the cause of all the problems. They criticised the pro-woman point of view as dangerously close to the Plunket wonder-of-motherhood view of women. Women's special characteristics were a cause for lament not appreciation.

The pro-woman thinking was suspicious of women with leadership roles, which they felt perpetuated patterns of dominance and dependence; Just because the dominant person was a woman didn't make it any better. This no doubt exaggerated the opposition, but it was nevertheless significant; erst-while leaders such as Jo Freeman and Shulamith Firestone were quickly alienated, bringing women like Gloria Steinem to the fore of the movement. A theory of feminist organisation based on the small support group quickly developed.

This structure has many advantages. It avoids reduplicating the pattern of dependent behaviour, it facilitates dealing with feelings, and especially anger honestly and constructively, and it allows for effective personal support in living out change, and most of all it teaches women to like themselves by learning to like and trust other women. This identity with women is seen as the necessary basis of feminist solidarity.

The advocates of equality were sceptical of this structure, because it perpetuates the frustrations of inefficiency and ineffectiveness that characterise women's activities, and because it leads to a paralysing confusion about the goals of action. To be consistent, the pro-woman line leads to the enshrinement of female nature as the ultimate value and therefore to separatism and a retreat into a woman's culture.

The conflict of these two ways of conceiving feminism is evident in the history of the leadership of NOW. Betty Friedan was a staunch advocate of equality as the goal. Her initial support came from well-educated, competent, professional women, frustrated by inequality. Gloria Steinem was mildly pro-woman although maintaining that female personality was culturally determined not inherited, but she stopped way short of separatism. Ti-Grace Atkinson took this argument to its logical conclusion in complete separation, lesbianism, unrepentant hostility to men, and the glorification of female values, (although she herself is as tough as they come). Ti-Grace is totally consistent. NOW is currently firmly equality orientated and although denounced by radical women as aunty Tom,

... Continued on p. 13

# YOU TOO MAY HAVE TO LIVE IN SOUTHLAND ONE DAY

## How the present law on abortion actually works.

In the chilly and conservative south, reform of the abortion law will be a long time acoming.

Sisters in the northern cities may not know quite how difficult things are just now. Show this article to your friends, or to the hesitant. Point out that this is what happens under the present law, which allows interpretation to vary from place to place.

Until recently, a woman seeking an abortion has had to see her GP, then a gynaecologist, and a psychiatrist, if referred to him. Then she must appear before a panel of four doctors, accompanied by her husband, to state her request in person. (Single girls are very seldom referred - one psychiatrist said he had seen one unmarried woman in all his years of practice). Most of these doctors will be quite unknown to her before she sees them on the decisive day.

Under these circumstances, the word of the referral consultant is very often law. There are two psychiatrists available in the area of the Southland Hospital Board. Here is Dr Rienzi da Silva, interviewed by the Times when he took up his post earlier this year: "Since when is murder"(i.e. abortion) "an intensely private affair?" he asked. ("He" is our consultant psychiatrist). "I could not advise the death of a human person ...because some old man had sexual intercourse,or because a girl was drunk and came to cry on someone else's shoulder." "Hitler thought that any deformed person should be put to death. Those who advocate abortion for that reason would be placing themselves in his company."

And so on - ending with an extensive quotation from Dr H.P. Dunn. Anyone

like to bet on what sort of a response his patients are likely to get?

Dr da Silva is almost certainly a Roman Catholic. If he is, what business has he to accept a position in which he knows that part of his duties will be to assess a patient's need for an abortion? Yet the law allows him to force his moral views on patients who come to him for medical help. Show this part of the article to your doctor. Ask him what he thinks of the medical ethics, and what he thinks of a law which permits a decision on termination of pregnancy to fall into the hands of men like Dr da Silva.

The second psychiatrist sticks very closely to the letter of the law. If the law were to be changed, he would be much relieved. But he will very rarely recommend an abortion without sterilisation, which limits the type of patient for whom he will recommend a termination of pregnancy. Seven children, poor health and a drunken husband are the sort of criteria he appears to need. In a small community of this sort, he cannot be blamed if he seeks the law's protection. The panel I've referred to earlier was set up about five years ago, after a gynaecologist was picketed on his way into the hospital to do an abortion. An anti-abortion pressure group carried placards saying "Murderer". The panel was set up to protect individual doctors from pressures like this, and from accusations that they were doing abortions for profit.

So much for the medical situation. And what are the prospects for reform, if for instance, a free vote comes up in the Parliament?

The Catholic vote in this area is quite substantial, and largely Labour. We have two members of Parliament in this area. The member for Awarua is a conservative farmer: his views are unknown, but they are unlikely to be far in advance of his neighbour's.

The other was a member of the National Party electorate executive until about two years ago, when he joined the Labour Party and later won the Invercargill seat. Here he is, in response to a survey on abortion published in the Southland Times, showing that about 60% of respondents were opposed to liberalisation of the law: "Adopt if you must, but don't abort," and he went on to say, approximately, that the results of the survey were good enough for him.

The survey was carried out by an organisation called the Political Research Bureau. The questions referred to "the killing of the unborn child", (for abortion) and to the law's meeting the needs of "normal" people. The only surprising thing about its conclusions was that 30% of the respondents were brave enough to give answers they weren't led up to. Show this part of the article to your friendly members of Parliament. Remind them that reform of the law does not depend on the diehard southerners, but on the other sixty-odd members who come from the north and from the bigger cities: remind them that their vote will be needed if reform is to be achieved all over the country.

Finally, we come to the press. The public opinion section of the Times is fairly free of interference - certainly I do not know of any instance where pro-reform letters have been refused or arbitrarily cut. Editorial policy, however, is another matter.

The husband of one of our members wrote to the Times under his professional letterhead, asking to be put in touch with the Political Research Bureau. He was telephoned by a staff member, who at first refused to forward his letter on the grounds that the paper did not know how to find the Political Research Bureau. It was pointed out that letters to the editor had already been referred for comment, but it was only after considerable argument that the staff member could be persuaded to send the letter on. (The Political Research Bureau turned out to be small, sincere, absolutely without any sociological expertise, and unconnected with SPUC, as far as could be judged after a morning's chat).

On May 19 there appeared in the Times a full-page advertisement, sponsored by the "Committee for Human Life and Dignity, Box 1606, Invercargill". It contained photographs used by the SPUC in its propaganda glossy last year. Fair enough - no newspaper can be expected to limit its advertisements.

On May 26, however, the Times published an interview with the founder of the Committee for Human Life etc. It was illustrated by a photograph of the man and his wife (he is a farmer with eight children). The headline was "Farmer leads fight against abortion". On the same day the lead editorial was devoted to the "evidence" of Margaret and Arthur Wynn, as given in the British Medical Journal. The editorial said "what has been learned from careful investigation (!) does not encourage the view that abortion should be performed without the most compelling reason". The editorial quotes, as "an opinion (!) firmly held," that the Wynn's views that "it would be wise .... to assume that induced abortion is neither safe nor simple." A paragraph is devoted to the Wynn's estimate, nowhere supported by information, of a 30% morbidity rate after abortion. The piece ends "If there are always to be casualties of social attitudes any change in the law should aim to ensure that there are fewer than before."

The selection of such a tendentious, opinionated and partial piece of "evidence" out of all the material available, reveals that the Times is opposed to reform of the law. Yet the headline was "Abortion Dispassionately Viewed."

All this, when taken in conjunction with an earlier editorial making heavy-handed fun of Women's Liberation, and a seeming reluctance to publish material submitted by the local ALRA, can only mean that reformers are not likely to receive much help in attempting to change the climate of opinion. Sisters in the south need a reform of the abortion law more than most, and have the least chance of achieving it. Show this article to your friends, canvass your MPs on our behalf, make them understand that this is how the law works - administered by prejudiced doctors, supported by vote-catching members of Parliament, buttressed by a biased press. You too may have to live in Southland one day.

- Pat (Invercargill  
Women's Liberation)

# talking to polynesian women part II

tilly reedy

Lecturer in Maori Studies at Auckland University, recently appointed to School Publications division of Dept of Education with responsibility for Maori language texts.

What relevance does Womens Liberation have for Maori Women ?

Speaking as a Maori and from my impressions of the movement from the media—that you want equal rights in every sphere and you think women shouldn't be cabbages—I would say none for myself. There are definite areas in Maoridom where I don't want equal rights with our men, for example speaking on the Marae Te Marae a Tu and I am not a cabbage. What are your attitudes to Womens Liberation and its policies ?

By the same token irrelevant to me. However equal pay would be an advantage for the solo parent and the mother of a large family. Creches would be needed by a lot of women—there are arguments for and against but in the end the mother makes her own choice. The same applies to contraception and abortion, the choice may not be so free for the Maori woman because of her cultural attitude—some because of their religion.

How do you see male-female roles in your culture ?

Male dominance in leadership is part of my cultural background and I was brought up in an area where this is recognised. But women are respected for their own ideas and do sometimes take a male role. In my childhood, the voice for Ngati-Porou was a woman—her leadership was respected and unquestioned. I can see that some women are more capable than some men of taking a leadership role, but I would still prefer to see men taking the lead. However the strength of the female role in Maori culture is recognised. We have opportunities in open forum situations such as hui or at night at the meeting house to put forward our point of view. We could influence the men a lot in this way. Within my own family, my husband and I discuss everything before decisions are

made. Today, the children take part in this decision making.

What do you think about Marriage ?

I couldn't do without it. It's not just between me and my husband, but a binding network of families and relationships. In general, to be single and a Maori is difficult and people will mention the fact at every opportunity. But I think this is because people think you shouldn't be alone and that everybody needs companionship.

Have you encountered any male chauvinism within your movement ?

I work with the Auckland Anglican Maori Mission and also with the Tai Rawhiti Association which encourages contact and support among Maoris. There is no male chauvinism in these groups. The role women play is recognised and appreciated and equal weight is accorded to their opinions. Hospitality is very important in Maori culture and women organise this, so if the women are strong the organisation is strong. The status and prestige of men depends on the hospitality their women provide.

At meetings and conferences of such groups, wouldn't the woman miss out on the decision making if they spent a lot of time preparing food etc. ?

Naturally women delegates would be relieved of all kitchen work, but the other women do spend as much time as possible at the conference itself. Also not all the women want to speak out and are quite happy doing the important job of preparing the food.

Do you feel more oppressed as a Maori or as a woman ?

I have always said that I am a Maori first, and this influences my whole attitude. I would never feel upset if I were treated differently from our men in a Maori situation, because I expect it to be like that. For example if I go onto the marae where people of importance are being mentioned in the welcome speeches, and the men are mentioned and I'm not, this is to be expected. Nine times out of ten this will happen, but when I am mentioned it is a great honour. Normally when my husband is me-

ntioned in this way I know that I am also being recognised and honoured. If he were not mentioned, then I would notice the difference and feel upset. Do you feel Womens Liberation is a White Middleclass Liberal Movement. ? From the little I know of the Movement - no. I have always felt they were working for women as a whole. Are you held back by your culture's traditional ideas about women? This is possible, but the role I play is so ingrained I don't feel this. Maybe, the fact that women in our tribe can be recognised as leaders makes me more complacent. On an intellectual level I am held back in a way. For example if at a seminar a man I respected as an elder said something not quite right, I could not stand up and publicly correct him and lower his status. However, later and more informally - perhaps in my own home or over tea at the seminar - I would speak

to him about it.

What are the problems of Maori Women. ?

For myself, the move from a rural to an urban environment and the resulting adjustment was and still is a problem. I would think many Maori women would experience difficulties in this way. They have a feeling of isolation because of the separation from the larger family. For economic reasons they are not able to offer the same degree of hospitality they once did, and some I have heard of cut themselves off from relations and friends for this reason.

In general I see education, both at school level and later, as one of the most pressing problems for Maori women. The whole household revolves around the women and so how her capabilities can meet her own and her family's needs decides the total family adjustment. She must be the strength of the family and her own educational attainment and

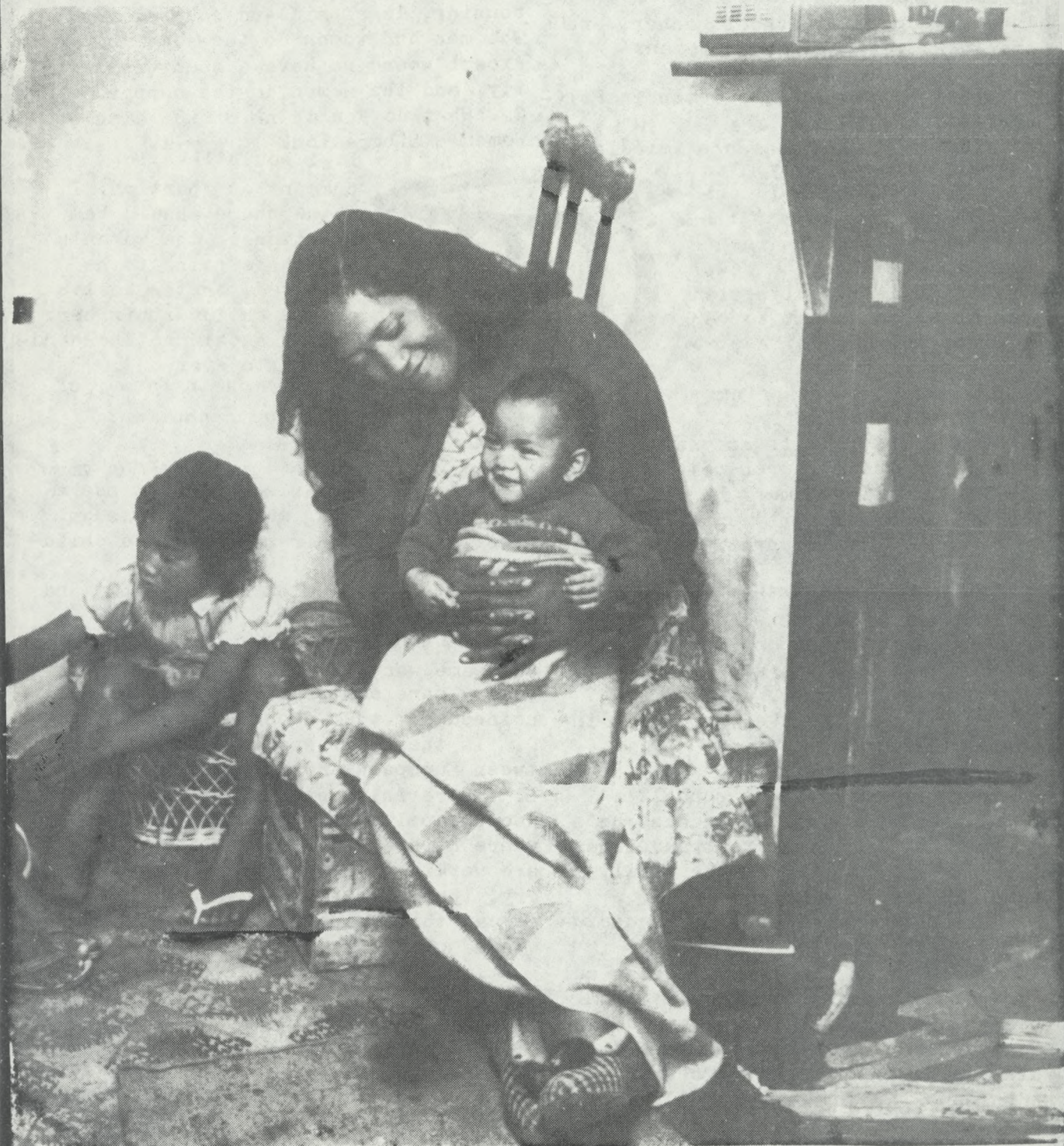


Photo: Ans Westra

her attitudes towards education for her children are very important. Maori parents want the best for their daughters as well as their sons. This is true of the parents I know. Do you feel oppressed by white men and women? No, but if I ever felt a situation could lead towards this I wouldn't take it anyway. I would walk out of it, blow my top or ignore it. Overall I would allow Maori men more latitude in this respect than either Pakeha men or women. I can imagine though how less confident Maori women could feel oppressed (real or imagined) by men in employment and by women in social situations.

- Kitty Wishart

## ama and lenora

Discussion with two members of the Polynesian Panther movement - Lenora, a nineteen year old Niuean woman, who is a trainee primary schoolteacher, and Ama, a 22 year old Maori woman.

Q. What is the role of women in Polynesian society?

L. The Polynesian woman's immediate concern is her family. The role of the older Polynesian woman was to stay at home and cook meals. This is changing, because, in New Zealand society, Polynesian women have to go out to work in order to survive. Most of them work in factories.

Q. How does this changing role affect the family?

L. Often the parents are not there when the children come home. The young children must be cared for by the older children.

Q. How do Polynesians view the education system?

L. My parents feel that we should get as much education as we can. It is the only way to get on in this world.

Q. Do they feel the same way about education for a girl, as for a boy?

L. My parents think education is important for both.

Q. What if a family could only afford to keep one child on at school?

L. It would be the boy because he's the one who would be the breadwinner. Also the boy carries on the family name.

Q. How do Polynesians view homosexuality?

A. There is no law in Polynesian culture about harming the body. Human beings are not considered immoral.

Whatever a person does in his house is his business. In the Polynesian culture some things are tapu - that is something that belongs to the people and should not be harmed or touched. There is no tapu against homosexuality

Q. What is the position of women in the Polynesian Panther movement? Is there any male chauvinism in the group?

L. We did have a lot of male chauvinism in the group. If a woman put forward a comment, the men would rubbish it. Women didn't have any confidence. We held a meeting of women members and we decided that if a male member made a critical comment to us, we'd make a comment back. Since then, there have been no more critical remarks.

This helps new women members too.

A. Male chauvinism wasn't a major problem. The men have respect for the women, and vice versa. The Panther women play a very major role in the group.

Q. What does the Panther movement do for Polynesian women?

L. We don't have a specific area for women. Our main areas are education, housing, legal aid and counselling. The men and women do the same things, except where we have a specific activity, and the women do the supper.

Q. What do you think of the aims of Women's Liberation?

L. I would like to comment on abortion. I think there should be abortion if the woman's health is going to be affected, or the health of the child within her. But it should not be handed out to everyone.

Q. Are you in favour of free contraception?

L. Yes.

Q. Is this a common view?

L. No. Polynesian women don't see a child as something to feed but as an asset. It is their role to have children.

Q. What do you think of equal pay and day care centres?

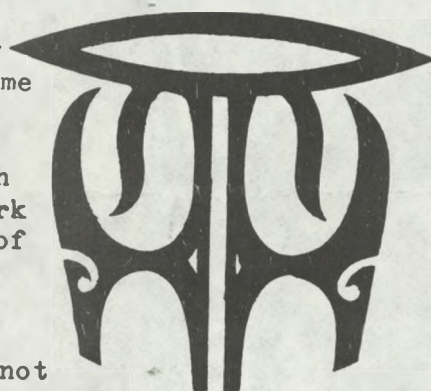
L. There should be equal pay for doing the same work. I think there should be day care centres but there is really no need for them among Polynesian women.

Q. Is there any special hostility between European and Polynesian women?

L. There is no special hostility. Racism applies to anybody. However, where European and Polynesian women are working together, say, at a factory, the Polynesian women may feel anger at the European woman's higher class job, in the factory office.

Q. What do you think of the Women's Liberation Movement?

A. While considering abortion, they're ignoring the problems that are going on right now - children starving, solo parents....it is only from a white perspective. There are not human values.



It is all talk and no action. The Asian women, the black Australian women, these are the people you should get to. You could have the theory, the other women have got the action. You should channel your actions to the solo parents, the young girls in homes (the vast majority of whom are white), and in prisons. They are the ones really getting screwed. Every minute they are really suffering. The ones who are yelling about liberation don't know how to wash a cup.

L. The older Polynesians don't understand about Women's Liberation.

A. A lot of our women have been doing community work for years. They don't go yelling down the street, they act. The movement for women's rights has no humane feeling behind it. Without a woman having a house, and food, she won't have the strength to push the issues through. The Women's Liberation Movement in New Zealand is alienating itself from the women it really concerns. Most women who demonstrate about it don't really need it.

A. Take the boat girls - the majority of whom are white women. They

are liberated! They are not depending on any one man. The solo parents don't need a man, and they can still hold their head up. Women prostitute themselves because they have to survive. Men are just a machine to turn out money, and that's all they're good for. Most Women's Liberationists don't know anything about these women.

They've never looked out of their own back door without putting a mat down.

Q. Do you see Women's Liberation as revolutionary?

A. When revolution comes there will be no time to figure out whether you're a woman or a man. To overthrow capitalism we'll all have to unite to liberate people. Let's face it, because of the economy and feelings, women and men need each other. Men and women have humanpower.

Q. Can you ever see a united stand between the Polynesian and Women's Liberation movements?

A. You haven't heard of a Polynesian Women's Liberation have you? We don't have a brown version of white women's liberation; and we're not likely to. Polynesian women are already liberated. They have been for years.

The European culture is so impersonal. It has no human values. The European couple are being selfish to each other. The European woman is being spiteful. What is your definition of women's liberation?

Q. My definition is: Women uniting against their common oppression with

the eventual aim of ending all oppression.

A. That sounds good. But we've got the action. Polynesian women have been doing it for years. Take the Maori Women's Welfare League for example.

Q. Are Polynesian women trying to survive within the system, or to change the system?

A. Survive while changing. We've got to progress forward by making the family progress forward. It is up to the woman to play the leading role.

Q. You believe the Polynesians need a separate political movement?

A. Yes, we must make people aware.

Q. On the same reasoning, can you see the need for a separate women's movement?

A. Yes, for white women.

Q. Are you saying that European women have a different relationship to men than Polynesian women?

A. Yes. They're the ones who are complaining. You probably have the time to think, in your lonely hours, about how you've been discriminated against, and about sexism etc. Polynesian women don't think

about it, because both men and women are concerned with survival. Both partners are busy wondering about where the hell to get the next food for the kids.

L. Take abortion. To a lot of the older ones, abortion wouldn't occur to them. It would be tapu.

An unmarried mother would be accepted into the family.

The parents may say "we don't want to see you" but they gradually come round.

A. Are there any Polynesians in Women's Liberation?

L. Even kids my age wouldn't know what Women's Liberation is. Not many Polynesian women know what male chauvinism is either. It's a new word. They just see it in terms of life-styles that have been there for years and years.

Janet Bogle



## betty wark

Q. What does Womens Liberation mean to you?

B. The word liberation is a fairly hard thing for Maoris and Polynesians to understand. We get so many new English words, new things coming up all the time, that we find it pretty hard to understand. And then when we don't understand, we just block it. Personally, it doesn't concern me. I feel liberated. I'm not tied down to anything. I have children, I have a

husband. We share our housework, we share our house. I go out when I want to. He washes the clothes when I'm not home. I look after five men who come from broken homes.

Q. Is this just you personally, or is it the way most Polynesian families work?

B. Yes, I think this is the way they work. We share everything - there is no "this is mine," and "this is yours".

Q. And this is why Womens Liberation is foreign?

B. It is foreign. I don't need it. The only thing Maoris and Polynesians need liberating from is the system. This British system. We have our maraes to go to, we don't have as many hang-ups as the Pakeha has. We've got an identity of our own, we don't have to conform. Polynesian women don't mind so much - they only moan about the understanding of the Pakeha world.

This is not a Maori system. It is a Pakeha system and the Pakehas are the only ones who can change it. I mean, they're at the top. From the government down, at every head there's a Pakeha. And he looks at it his way, not how a Maori or Polynesian would look at it.

The Maoris take their children with them wherever they go. They don't get hung-up because when they want to go visiting they've got to find Johnny a babysitter. They never call in a stranger to babysit or PAY them to babysit because everyone is part of the family.

Q. Do you think inferiority of women is a pakeha concept?

B. I think it is a Pakeha thing. A woman may not speak at certain maraes but she knows this, and it doesn't affect her.

Q. Is this because she is considered inferior?

B. No, no just tradition. And as long as we have tradition, we must keep it. And this is something we must hang on to. I mean, the Pakeha uses our tradition when he goes overseas and does the Haka, he doesn't know what the hell he's doing. And some of the Miss New Zealands who go overseas, they take the piopio because they've got no identity. They may take the British flag, but they don't wear that.

You've never had Maori women in the movement because it is a foreign thing to them. You should have started learning things from them years ago dear. You were brought up differently and that you'll never change. It is very hard for you to understand us. We should recognise each other for what each other has to offer. I mean,

the Pakeha has all the money to offer, but that is not what we want. The younger generation is more pliable, it is the diehards.

Q. What do you think of contraception?

B. This is a Pakeha word and you are interviewing a Maori. If people don't want to have children, they shouldn't do it - should they? The Maori thinks contraception stinks - it's something tapu. As far as a man is concerned, if a woman has a contraceptive, its cheating, isn't it? if you can cheat your husband, you can cheat anyone.

I met a woman the other day - she was 56 years of age, she was a wool-classer, earning \$200 a week. She has 18 children and it's done her no harm. Contraceptives - she'd never heard of them.

Abortion?

B. We're told by the Christian religion that's murder. That's that.

I don't know much about it. I find it very frightening.

Q. Homosexuality?

B. If it is in someone, it is accepted. It is irrelevant.

Q. Equal pay?

B. I say yes, as a Maori because the Maori and Polynesians are at the bottom of the barrel.

Q. Day-care centres?

B. Then the child is brought up like what? Like the Russians are. Like in a kibbutz. In a rural setting, for the Maori, the day-care centre is grandma. In a city setting the establishment is trying to cut this out by housing. It is breaking up the family unit. You very seldom find our old people in rest homes. The Maori family would love to look after grandpa because they recognise he's wiser, he's experienced. They talk of history and what he did and he tries to pass it on. But now, in the cities, day-care centres are a necessity.

Q. Do you feel more discriminated against as a woman or as a Maori?

B. Perhaps others feel differently, but I feel I am discriminated against more as Maori than as a woman. Though I find the Pakeha man is more prepared to listen to you if you make sense than the Pakeha woman is. Maybe, to her, you are a threat. It is perhaps because as it is said, a lot of pakeha men like little brown women.

- Kate Jason-Smith

dulcinea o'callaghan

Graduate of New Zealand Bible College. Diploma in missionary work. Two daughters aged 11 and 15. Has worked with Aborigines in Australia. Brought up 10

foster girls from childwelfare. Writes regularly for church magazines. Works in advisory capacity at Maori girls hostel and pre-release hostel. Extensive work with Maori and Island people.

Q. With respect to your wide experience with people and your church, what relevance do you think Womens Liberation has to your work?

D. Because there is a variety of women within my church and my work, there would be some relevance. Obviously, the women would find something in Womens Liberation to relate to.

Q. What do you think of our Policies?

D. I'm not against gay women, but there is a strong part of me that says "there is something wrong with the world when we are coming to this!" Contraception: for a large family who do not want more children I think it is a boon. Now, having two single daughters I give this a lot of thought. I would most probably, yet reluctantly, give the oldest the contraceptive should she ask. Abortion: I'm not for abortion at all. Even for married women, that is a life you are playing around with. With contraceptives at least you have a choice.

Child-care centres: I think that's wonderful! I haven't got babies now but I can remember it would have been terrific at the time to have the centres. The other policies I agree with.

Q. Do you see Women's Liberation as a pakeha, middle-class movement?

D. Yes I do! That's why you don't get much response from the Maoris.

Q. What do you think we could do to educate ourselves about Maori/Polynesian women?

D. I think it is a good idea to visit, like you are here, to see how we live and think.

Q. What are some of the barriers?

D. Maoris and Islanders feel inferior from the start in mixed movements. They let the European do all the talking.

Q. Why?

D. It's just an attitude. But Islanders would feel even more inferior than Maoris because of the English-speaking gap. They can express themselves better in their own language...they should have an interpreter. They try to look as if they understand but they often do not. You should talk more simply...some people find that hard to do. In lectures I often ask "what does that mean?" and when I was told I would say "well, why don't you say that?" Some people say the Islander is ignorant because she is speaking in her own language. What do they expect of her?

Q. What are you doing for the girls in

the hostel and the church?

D. Unfortunately, there are not many young people in the church. I work with older, married women there. I applied for Maori Affairs, and was told that someone with a higher leaving certificate would get priority.

Well, I thought, that's all very well, but while I was in the country milking cows and farming with my people they were sitting on their chuffs, being educated from textbooks - but their's would be theory, where mine would be practical. I felt I had the qualifications required, apart from that piece of paper. I have shown from a practical angle that I could run a hostel. I can do it. But it's not what you know, it's who you know... I believe it's a rat-race. Experience of life is the greatest qualification for my work.

Q. What are the problems facing the young girls from the country areas coming to the hostel?

D. Adjusting, mixing, and of course the set of rules. Sometimes discipline away from home is resented. Like a puppy off a leash...it goes mad.

Q. How do you feel about women who refuse to let men dominate their lives?

D. Good on them! I'm one of those. You work TOGETHER. Women should not be stuck under someone's thumb. But we are different... we have different views on things. Don't put a man's mind into a woman's head. Let us express ourselves, yes. Why should we be the same? Be dominated and be dull.

Q. How do you see the future of the Maori women?

D. One thing I can't get away from, is the spiritual side lacking in people. To have a balanced material life is nice, but you can't buy peace, love and contentment. A family who pray together stay together, the old saying. Until the women come back to this, there is no real future for the Maori woman. She knows this too. Maoris are deeply spiritual, they know what they're talking about, but because they haven't kept it up they prefer not to mention it.

Q. Women's Liberation?

D. This has given you a chance to express how you feel without interruption from outside. It's good to know there is a movement which is not dominated by men, and you can actually give your views.

Q. What about the Polynesian activists?

D. I don't care much for movements. Nga Tamatoa has good aims, they are educated, know what they are going for, but

... Continued on p. 13



## editorial (cont.)

it reaps the benefits of efficiency, superb organisation, and effective political action and public achievement.

All this has more than gossip value - It is directly relevant to the current situation in New Zealand. Both points of view have great merit but if we are to avoid the confusion which defeated nineteenth century feminism we must at the very least make ourselves explicitly aware of the issues and their implications.

In New Zealand the scene is complicated by the rather different origin of the movement. It has much closer affiliations of the old left rather than civil rights/new left thinking. The arguments of cultural determinism and the vocabulary of the social sciences are more

alien, therefore socialist/economic determinist arguments are stronger, to introducing another competing analysis. To take an example. There has recently been discussion of pay for housewives as a feminist object. This is supported by many economic determinists who feel that it affects the basic cause of female dependence; it is, accepted by pro-woman feminists because it recognises women's unique capacities giving them independence without competing with or aspiring to be men; and it is totally rejected by those seeking equality as a means of reinforcing traditional sex role definitions, which they feel is the basis of the problem.

If we are to avoid becoming self-defeating, we must be clear about the implications and purpose of our programme before we undertake public action.

Phyllida Sunkle



... Polynesian Women ...continued

they tend to overstep their mark ... go against their elders at times. In the MWWL there are certain things I do not agree with, but I will decide when I go into it. My life is full really. I have set

aside this year to evaluate and work out my goals. There's always time for stock-taking. You can be sincere, but you can be sincerely wrong. The crunch is, in my opinion, the answer is in Christ ... but how many people would yell that out.

- Sharon Alston



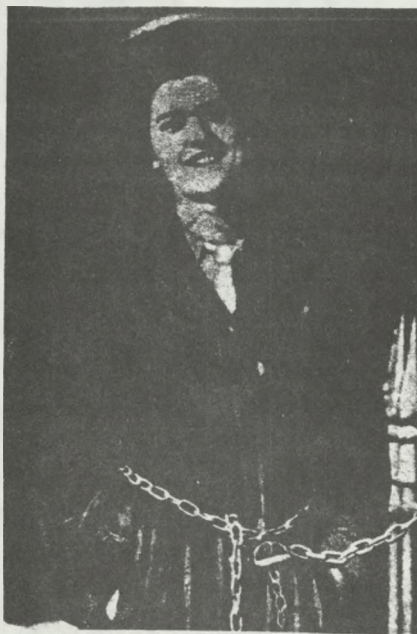
Up until very recently, my knowledge of the Suffragette movement was scant, to say the least. Now, it seems to me, that there has been, in the past, a conspiracy of silence on the activities of the suffragettes and their actual effectiveness in achieving their goals.

I had always been led to believe that the suffragettes actually slowed down the progress of enfranchisement bills by alienating people with their extreme activities. And extreme they certainly were, by the standards of feminists today, in this country, at least. In Britain, they fire-bombed public buildings chained themselves to railings, paraded in sandwich boards and went on hunger strikes when they were imprisoned. In New Zealand, they were more circumspect, but they tramped the streets collecting 20,274 signatures for a petition asking for the vote and held large

public meetings. And they certainly did alienate people (mainly men). But do you think we would have become the first country in the world to enfranchise women if there had been NO suffrage

The cover-up argument goes, that it wasn't until women showed their stuff in the war effort that they "earned" the vote. But in New Zealand and Australia suffrage was achieved almost twenty years before the First World War.

### Suffrage Day 1893 - 1973



The truth is, the "women earning the vote" argument was used as a face-saving device by politicians and others who felt they would be weak to acquiesce to the demands of "mere women".

Make no mistake, women WON the vote. And women can continue to gain victories by fighting together in a strong, unified movement.

That's what they were afraid of (and still are).

Sandra Coney

For a complete and scholarly discussion of the movement in

New Zealand, Broadsheet refers you to Pamela Grimshaw's book "Women's Suffrage in New Zealand". 1972

Oxford University Press. Reviewed in BROADSHEET No 1.

# The Feminist Eye

## television

A woman who made me feel newly proud to be female all over again was a councillor in Durham, England, who spoke up sympathetically and with common sense and compassion in defence of a colleague of hers, a homosexual councillor who was being attacked. (The programme was an excellent World in Action documentary about Sam Green, the first councillor in England to include Gay Liberation in his election manifesto and the first one to tell his constituents that he was homosexual).

The men on the council said "Wouldn't have him in my house"/"Not the sort of chap you'd like to have a drink with"/"Why doesn't he get some pills from the doctor". I could almost feel my blood boiling. The woman just managed to keep her cool in the face of all this madness and sadness and emerged as the only sign of sanity amongst the stunted idiot bigots.

We must remember that liberation is for everyone. We have to give our lesbian sisters such help as they think we can, and we mustn't forget male homosexuals either. And we must never never forget that by informing and educating "the members of the council" and their ilk that we will also be liberating them from their fears and prejudices and ignorance.

- Joanne Edwards

A recent Sporting Life programme on TV looked at women's netball in New Zealand. The women interviewed on the programme claimed that the media ignored the sport despite the fact that 10,000 women played it and that the New Zealand team is in world class. The tone adopted by the male commentators and interviewers in the programme was flippant and patronising. They attempted (consciously or unconsciously) to trivialise the sport by getting three All Blacks along to view some games ("Well, it's certainly a spectator sport!"), by asking idiotic questions of one top-notch woman player ("Colin Meads thinks you are his ideal woman, what do you think of that?"), and generally being more concerned about the private lives of the women than their prowess on the court ("What do you do with your children?", "What does your husband think of you playing?").

The women acquitted themselves with dignity and good humour in the face of such provocative banality. It was good to hear one of the administrators saying, in answer to a question about why so many married women were playing netball, that perhaps it was "a little bit of women's lib" (without a snigger). And I especially liked the girl who answered the question "Is netball feminine?" with "Haven't you seen me leaping on the court? There's nothing unfeminine about that!"

- Sandra Coney

## theatre

As Women's Liberation continues sweeping away the sexual bias, the theatre is still very much a male dominated field. Actresses often complain that there are hardly any good parts for women. This is not only true of Western theatre, influenced perhaps by the Elizabethan practice of using boys in female roles, but also of the East.

The traditions of Japanese Noh and Kabuki theatre ban women from the stage. In fact, in Kabuki plays, male actors have made a special skill of performing women's parts, known as

Onnagata. This tradition, now hundreds of years old, is so much an integral part of the Kabuki theatre, and so popular with audiences, that there seems no possibility of it ever being changed. To some extent this also happens in the Chinese Classical Theatre where male actors are the most important.

The same is true in Western theatre tradition and *Dr Faustus* is no exception. Only three of the fifty characters in the play are women.

The *Living Theatre Troupe*, in a bold re-interpretation of the play, has, among other things, altered this sexual imbalance. *Faustus* becomes a male almost dominated by females. For instance, he has a female *Mephistophiles* for his devil companion. This alone brings a new subtlety to the play.

"The heavy use of women was not an intentionally *Women's Lib* gesture" says Ken Rea, the director. "It's just that we happened to have a company of two women and four men, so we started dividing up the parts from there." Seems fair enough.

Traditionalists may raise their eyebrows, but the result should be well worth a visit. The *Living Theatre Troupe's Dr Faustus* plays at St. Mary's Cathedral, Parnell, for two weeks only from Saturday 22 September. Admission is free by voluntary donation.

## book review

Glazer-Malbin & Waehler, *Woman in a Man-Made World*. Rand McNally, 1972, pp 376.

Nona Glazer-Malbin and Helen Youngelson Waehler, one a sociologist and one an economist, offer an interdisciplinary introduction to the contemporary social position of women. Their book consists of forty brief extracts grouped into five sections: historical, and theoretical perspectives; determinants (socialisation, and economic and psychological factors) of differences between women and men; sex and social roles (in marriage and the economy); myths about women; and approaches to sex equality (changes in interpersonal relationships or changes in socio-economic structures). The contrasting perspectives of the authors - Helen Waehler deriving from traditional economic thought, and Nona Glazer-Malbin deriving from Freud and Marx, and interested in applying the sociology of knowledge - are revealed in their jointly written introductions to the five sections and in the selection of material. The wide and diverse range of authors include William J. Gonde, Ivy Finchbeck, Juliet Mitchell, Sigmund Freud, Karen Horney, Friedrich Engels, Kathleen Gough, Yonina Talmon, Talcott Parsons, Peter Berger and Kate Millett. There are also two extracts from U.S. Dept of Labour: "Working Wives: Their Contribution to Family Income" (in the section on Sex and Social Roles), and "Facts About Women's Absenteeism and Labour Turnover (in the section Myths About Women).

The reader is intended for undergraduate course and workshops and institutes, but it is of general interest, as well as being a handy reference book to possess. The fact that it was worked over by members of a graduate seminar and an undergraduate course at Portland State University may account for its spare relevance - which does much to compensate for space limitations inevitable in a reader of three hundred pages covering such a wide and transdisciplinary range.

- Rosemary Seymour  
Sociology Department  
Waikato University

# Broadsheet on the Arts

# broadsheet abroad

## A Letter From a Sister in Albania on the Congress of the Women's Union

How can I begin to tell you about the Sixth Congress of the Albanian Women's Union, which has just ended here? It was so totally different from anything I had been to in New Zealand, except for one thing - the women referred to other women as their sisters, with warm feeling.

I was not an official delegate, merely a visitor, and could go for only the first two days of the four, since there were only two beds left in the hotel for the six foreigners here, so we had to take it in turns. We first two left at 5am and were driven up north to Shkodra, to arrive just in time for breakfast before the first session opened at nine.

The huge Palace of Sport (once the cathedral) was jammed with women of all ages and sizes, including 28 delegates from overseas. These represented groups of Marxist - Leninist or revolutionary women, of course, not feminist groups, although they were generally sympathetic to such groups. Some had to be careful - if their governments had known they were here, they would have certainly have been imprisoned, and probably shot, when they got home. A Congress like this in Albania is not planned for lots of actual discussion or decision making. It's too big for that anyway. This work is done at local level, in the hundreds of meetings before and after the Congress proper. Two sessions of commissions in three divisions, ideological, educational, and technical-professional, were included; but I later spoke to foreign delegates who had attended these and was told that with the numbers involved, and the difficulties of translation (we had simultaneous translations through headphones for the main sessions) they had not gathered much of what went on. The main purpose of the congress seemed to be to give the women of Albania a massive boost of confidence, by giving the floor to women from all over the country and listening to their reports of successes achieved, while at the same time noting what still remained to be done; and thus to send everyone home determined to carry on the struggle for complete emancipation. At least, that's how it seemed to me, and certainly this was triumphantly achieved.

New Zealanders are a pretty phlegmatic lot and it's a measure of the strength of feeling both for and against our cause that it manages to arouse a relatively strong response sometimes. But I've never seen anything like the enthusiasm of the women here. This was focused mainly around the party of labour, and its leader, Enver Hoxha, a large, grey-haired, benign-looking man, who demonstrated how important he thought the women of Albania were by remaining for the entire Congress, an honour not accorded to either the Youth Congress last year or the recent Trade Union one. There was tremendous applause when he entered and left the hall, and virtually every time he and the Party were referred to during the reports and speeches - and that was pretty often - the women rose and clapped and cheered their heads off. And no wonder really, because it is the Party and its policy which has made it possible for women to begin their long march towards freedom. I have said something about their life before Liberation, and all the rights they have now, in my letter, but the Congress speakers gave personal proof of how far the Women of Albania have travelled. As they came one by one up to the microphone - skilled, middle-aged leaders who had guided the struggle from its beginnings, young women from cooperatives, railway sites, factories, mountain villages, who had grown up with the Party - and gave their brief accounts, some a little nervous, reading out statistics about marriage or farm work, others telling their own stories, I felt a bit ashamed of thinking we had it hard in New Zealand. Of course, we must all fight our own battles, and the women here are at present finding out that no matter how much they may achieve, there are still people who insist on judging them by some outworn stereotype, or worse, simply continue to treat them as the silent,

ignorant household drudges they once were; so now the ideological struggle against such attitudes, which can be attacked here as incompatible with socialism and the revolution, has become paramount and as always, women themselves often help to hinder progress. But the speakers and audience seemed quite confident they will finally win, and I think they are right. The president's general report and all the shorter ones, recounted fantastic advances even in the five years since the last Congress. Here, I'd like to give you not the facts and figures, but something about three of the most impressive delegates; they were peasant women, wearing traditional costumes vividly contrasting old and new who stood out both for the straightforward yet personal stories they told and for their own strength and dignity.

The first told how, four years ago, she and twenty-four other women had sent a letter to Comrade Enver saying they were about to take the step of entering school, and how he had written back, warmly encouraging them. She went on to describe the opposition there had been, how people had said they were mad, they would never finish the course, what did they want with education anyway; and how their children had supported them and helped them, both with housework and with study. It was not university or even secondary school that these older women so desperately wanted to attend, but primary school, which had not existed for them before liberation. They had finished the course, alright, and pretty fast at that; now there were several hundred women doing the same, a few score in high school, and some gone on to University courses, all in the last few years.

Another, about thirty perhaps, spoke about religion and the force it had once been in keeping women down. She remembered the bad old days, when a bride was brought weeping to a husband she had never seen and had had no say in choosing; and how, within a few minutes of becoming his wife, she was ordered to care for the animals to show her obedience. She brought in her dowry a rope to be beaten with, and to use for lashing bundles of firewood to her back. All this had been sanctioned and upheld by the church. Recently, she said, the Pope had sent Vatican radio programmes to the church in her village, to show the people he had not forgotten them but didn't he know there was no church there any longer? The people had torn it down with their own hands, and the women especially were glad to see it go. What had the church ever brought them save misery? Then she talked about what the Party had given them instead - freedom, dignity, and a new life. It was a terrible indictment of what religion had meant to at least half the people of Albania, but she spoke with such character and humour that we laughed and clapped all the way through. At the end, she said she just couldn't leave without embracing their beloved leader Enver, so she promptly did - and the audience went berserk for at least ten minutes. But the star of the whole Congress was a slim, delicate - looking girl in the fine embroidery and bright scarf of the Puka region, up in the mountains.

Here is some of what she said:

"I am the first woman lorry driver in the Puka district, the first woman to do a job considered 'difficult'... I used to work on construction, where I saw other women older and weaker than me, doing hard jobs in the fields, the sawmills, etc... I wanted to learn a difficult job, to give more to society. I learned that a driver training course was to open at the sawmills, so I decided to attend it. My friends said, are you crazy? that job's for men only - some of them even haven't always made a go of it ... and some older women said, people will gossip about you. I told them, there's no smoke without fire, and lies are always short-lived. Still, I knew some people would mock me and run me down. When I applied for the drivers course, the director -ate suggested I be a turner instead. Driving is very hard work for a woman, they said. I felt that they didn't trust me either, and feared gossip and trouble. The Party helped me out, and I was admitted, the only girl among thirty men. I am thankful

to them- they helped me and treated me like their own sister. When I got my license; but the battle was far from over. They suggested I should drive an easy vehicle, supplying the town. I refused, because behind this 'care' for me lurked conservatism. At last they told me I could use an old lorry, and I accepted, though other drivers had refused. I would begin work under more difficult conditions than my fellow drivers, and if I succeeded it would be better for me and worse for the conservatives...and, with the lorry that had been patched up so many times, I managed to fill my quota, hauling timber where it was needed.

Now those who look askance at me are only a handful. I believe the day is not far off when even this handful will change their views about me and my friends, who work in jobs once considered as menial work. To develop Albanian industry, both men and women must learn and master the new technology. I know how to handle a wheel very well, but I'm no novice with a rifle either. If necessary, I'll use it against anyone who dares to try and deprive us of the freedom we have won, through blood and sacrifice. When she had finished, and Comrade Enver was unfolding her in a great bell-like bug before present-

ing her triumphantly to the cheering audience again, I wasn't the only one who was sniffing a bit.

I had to go that afternoon, but I was able to watch the rest of the Congress on television. Can you imagine a women's congress in New Zealand monopolizing tv time for four nights in a row, the Press being full of it, and even a special pair of stamps being put out? Can you see big Norm himself thinking it important enough to even attend, let alone stay right through? I can't - and he'd have to do a bloody sight more to help us before he deserved even a fraction of the reception Enver got, anyway. But although the Party has certainly done a lot for Albanian women, and they are grateful, they have done even more for themselves, so much in fact, and often against such determined opposition from die-hards and reactionaries, that they made me feel a bit pathetic. We have got so much bonded to us that they have had to fight for; but we've still hardly started in some areas - particularly the right to work in equality with men. I don't think any of us realize just how far we, and our society, have still to go, before we can begin to know what liberation means; the Albanian women, through their struggle, seem in sight of such knowledge already.

Anne Elise  
Tirana, June 1973.



# broadsheet news

## HUSH UP ON EQUAL PAY VICTORY

The women clerical workers at Associated Motor Industries Pannure, have won a victory for equal pay, but they are not allowed to disclose it. The whole factory had come out on strike, in support of their demands, and the Clerical Workers Union negotiated for them.

"We finally accepted a promise of equal pay in 12 months, and 60% of the existing difference now" said one of the women. "This was quite a good life for us, it takes us above the basic rate for males. That is why we accepted it, because it did bring us a good wage, also, we were bringing everyone else out, and we felt a bit guilty about it".

"We wanted equal pay, we wanted an equal existing rate with the male workers, not an equal award

rate." Later, she said "apparently we're not supposed to disclose it, in the papers it did say 60%, but not 60% of the existing rate."

A Clerical Workers Union spokesman had previously given a similar report. He said the union had agreed not to publicise it, because the Labour Government was afraid it could lead to more strikes, and more wage increases. The present wage freeze does not apply to equal pay cases. Under the Equal Pay Act, women have to wait for 4 years before they will be granted equal pay. However, there is nothing to stop them getting it sooner, if they decide to take the matter into their own hands. The Union spokesman admitted that if the female members of any union did strike for equal pay, now, the Union would be duty bound to support them.



# kicking against the pricks

The Education Dept. denied that school-girls who had babies were not allowed to return to their school after confinement. That might be the official story but what actually happens in practise might be another thing entirely. Has anyone done research to show what happens to these girls after they leave school? And, why do they have to leave in the first place?

★ ★ ★ ★  
Congratulations to EMI manufacturing who are advertising for "Male and female press operators" in their Lower Hutt record factory. Gross earnings could be well in excess of \$100 per week, they said.

★ ★ ★ ★  
Feminists at Adelaide University have also been having trouble with sexist male students who need strippers to prod their failing libidos. A general student meeting was called where a motion was passed preventing the organisers of the Prosh Ball from employing strippers. The voting was 100 to 88. Over 1000 came to a similar meeting at Auckland Uni where a similar motion was defeated by the massed votes of the engineering students among others.

★ ★ ★ ★  
"Sam the man sets the pace" was the heading the Auckland Star gave to an article on the Lawson quintuplets.

★ ★ ★ ★  
Anti-Abortion groups have started a "Save-a-baby prayer campaign". They have printed a card with round-eyed baby face asking that you "promise to pray every Sunday for a quarter of an hour from.... to....." To save "unborn children" from abortion. Fanatical right-to-lifers are at last explicitly showing their unconcern for the unfortunate women who are the victims of their campaign. They adhere to the biblical belief that woman is but a hollow vessel for the nurturing of man's seed. A group in Invercargill says in its publicity: "Foeticide is anti-social because it robs society by denying the would-be mother the right and duty to overcome her weakness and difficulties to TRIUMPH." The SPUC newsletter says that "although the idea was considered highly commendable, it was decided not to proceed with suggestions for pro-life poster and essay competitions among secondary school pupils.."

Where do they draw the line? - they'll be infiltrating kindergartens next. It amazes me that men of the stature of Sir William Liley could align themselves with an organisation whose tactics could teach the Ku Klux Klan something. The SPUC newsletter also proudly states that 27 MP's are members, 17 of them are from the government.

★ ★ ★ ★  
The NZ Herald fashion supplement for Spring was so banal I concluded that someone in their copywriting department must think women have got cottonwool between the ears. Here are some quotes with our own interpretation:

"And for romping in the sand" ★ "The explosive wrap-around Michele chooses a swimsuit ★ top, clings tenaciously to ★ with daring zip-front....." every line of the body...

Quoted in Playboy was the reply of astronaut James Lovell to a question asking why women were not sent into space. "We've never sent any women into space because we haven't had a good reason to. We fully envision, however, that in the near future we will fly women into space and use them the same way we use them on earth - for the same purpose".

★ ★ ★ ★  
From a Public Service Job Circular: Executive Officer (Civil Defence) Head Office \$4,857 - 5455. Because of certain duties required of the appointee in an operational role, the position is unsuitable for a female.

★ ★ ★ ★  
MP Dorothy Jellicich seems to be taking up women's liberation issues with increasing frequency. She's spoken out on the need for legislation to end discrimination on the grounds of sex, motherhood allowances and recently exposed that all the manufacturers whining about equal pay increasing cost to the consumer was hot air. Apparently the labour content of a dress (wholesale price \$17) was about \$1 to \$2.

★ ★ ★ ★  
"Something to be proud of..." said the newspaper headline. What's this? I thought. Another blow struck in the cause of equality for women? "Two English beauty consultants" the report continued "found New Zealand women's skin very good".

★ ★ ★ ★  
Dorothy Jellicich again. This time defending women taxi drivers from an attack by Wellington taxi proprietor, Mr R Hopkins, who said that the government decision to allow women to drive taxis at night without escorts, opened the door to loose women entering the industry. Ms Jellicich cited the statistics on drunken driving charges and sexual offences - both male - dominated areas. What a pity there aren't twenty Ms Jellicich's in parliament.

★ ★ ★ ★  
Women Power?. A Timaru nun in Tonga uses decomposing refuse from pigsties to provide power for her convent stove. The rotting material exudes methane gas which is trapped and piped to the kitchen stove. The byproducts are used to provide compost for the garden and food for a pond full of perch. Dominion August 23rd.

★ ★ ★ ★  
More than 50 women workers died in Jakarta last week when they were trapped in a locked section of a blazing fireworks factory. A factory official had the key in his pocket.

Sandra Coney

★ ★ ★ ★  
"Your head in the clouds and away with the birds - an all too common occurrence when Spring is around. But this season the trend in shoes is designed to keep women firmly anchored to the ground."



# broadsheet report

## Palmerston North

In 1972, the Palmerston North Women's Liberation group met for consciousness raising and for generally formulating policy. Several public meetings were held with considerable success. About 600 people came to an "Abortion" meeting. Our local SPUC man, John Crawley gave his view, Erica Geiringer presented another view. Another smaller meeting "The Right to Sex and Sexual Responsibility", presented the views of a high school girl, a Catholic Priest, a single female university lecturer, and the local medical health officer. During the election campaign, a tremendous political meeting with the local candidates of each party showed the ITO or so present how little the politicians knew of our issues. Other smaller public meetings and marches publicised our view.

After a burst of public meetings, this year we're internalized somewhat and meet fortnightly and the majority of our meetings have been discussion groups with topics such as Child Care, The Political and Social Direction of Women's Liberation, Career Directions for Highschool Girls, and Abortion. We're being flooded with requests to speak to service and church groups in the Manawatu and surrounding districts, and have done so.

One of our members went to China with the NZUSA tour and we are holding a public meeting next week on this subject, and two public meetings for Lorraine Rothman. Our Single Mother's group is still going strong, we're beginning consciousness raising sessions for ourselves and our new members and put out a newsletter every 6-8 weeks. We began strongly, have gone through a critical period of adjustment and are coming out strongly again.

## H.O.W.

We have decided to have bi-monthly meetings on the first Wednesday of each month (7.45pm) - usually held at 223 River Road, Hamilton. Current projects members are engaged in, our survey of child-care facilities in Hamilton and the nature of the mother-child relationship in the early years and research into the matter of Prostitution. The speakers group is fairly active and those wishing to engage speakers should contact Elizabeth McInnes, 23 Hall Street Cambridge (ph. 7708 Cam). People wanting general information should contact Lois Welch R.D.4, Mataurangi Road, Hamilton or the secretary.

Marianne Harper  
Secretary.

## Gisborne

As you may appreciate, we're right off the beaten track here in Gisborne, and travelling to seminars and meetings becomes pretty expensive and time consuming, but as long as we're kept in contact via circulars etc, I think we'll manage. Basically the group started spontaneously and meeting up with Sharyn Cederman gave an added confidence to us. We are a very small group - Sue, Denise, Shona, Mary, Molly, and myself, with the two husbands in, an (at the present) supportive role. (They're brothers, by the way!) Because of our small strength, and basic need to know more about the background and the movement in general, we are mainly concerned with self-education and studying up on the historical conditions etc of women in general, than outright larger membership. Of course, we have got our campaign aimed at the chauvinistic advertisements on the local radio station into gear as well. The resistance one meets up with in this town is perhaps not altogether surprising, with the majority of people having, and clinging to, the popular misconceptions of what Women's Liberation stands for. However, the time is fast approaching when we shall have to expand.

Elizabeth Vaughan-Bragg  
21 Wellington Street  
Gisborne.

## Dunedin Collective

Members of the Dunedin Collective for Woman are quite involved in a number of projects at the moment. A group of us is investigating employers' attitudes to female employment by answering newspaper adverts aimed at men (i.e. bright, ambitious young man etc ...) and asking if they would consider a woman, and if not, why not. A pamphlet should come out of it.

Each small group is making various plans for Sept. 19 besides the March for the Repeal of Abortion Laws at lunchtime. A number of us will be speaking in high schools on suffrage and feminism on that date.

Ava and Denny will be our delegates to the United Women's Convention and we're trying to raise money to finance their fares.

Some of us are helping with a survey on family problems related to working mothers, particularly in the field of child-care. A questionnaire is being circulated around industrial complexes in Dunedin.

We're boycotting Formfit Rogers' "internationally famous bodythings" which are supposed "to make you more of a woman", and we are writing to explain why. We'd appreciate support from other centres in this.

University students in the Collective will start lobbying for Women's Studies at Otago next year.  
DUNEDIN COLLECTIVE FOR WOMAN, P.O. Box 446, Dunedin

## NOW ChCh

The area workshop topic "Image of Women in Advertising" resulted in members writing to firms with ads offensive to women and writing to magazines and newspapers to increase public awareness of the bad effects of such advertising. NOW is also discussing starting a holiday project similar to the successful scheme run by the Devonport branch of NOW. The group is collecting evidence of discrimination against women to support the proposed legislation. Send written evidence to NOW Box 2720 ChCh.

## Auckland Womens Liberation

Apart from one purely social evening earlier in the month the main group activities have been concerned with the forth-coming convention.

It was suggested that we take our social meetings (every second Tuesday) out of the Common Room as they tended to degenerate into business meetings a pointer to the amount of work we are doing one way or another.

As a result a group of about forty women descended upon Les Mills' Sauna one Tuesday evening. Alternating between the steam room and sauna with intermittent plunges into cold water a constant circulation of naked women was maintained from about 7.30 to 9.00pm.

The meeting was then adjourned to the local pub where the surprised, and in some cases delighted, patrons, were treated to a rousing rendering of "I Am Woman" Everyone was in high spirits and the sisterhood feeling, born at the Munua camp, was very evident.

Convention activities have been taking up a considerable amount of time for a number of us over the last few weeks and almost everybody is involved.

Reams of paperwork have been done by Rosemary Ronald, Tiitu Mason, and Jenny Mackintosh who were respectively responsible for registrations, workshops and billets.

Publicity was partly organised by Sandra Coney. Posters were distributed to the group as well as being sent to libraries and other such establishments. Poster-pasting sorties were made at the dead of night extending from Panmure to the North Shore and during the day shops were approached to display Manu rere and her message.

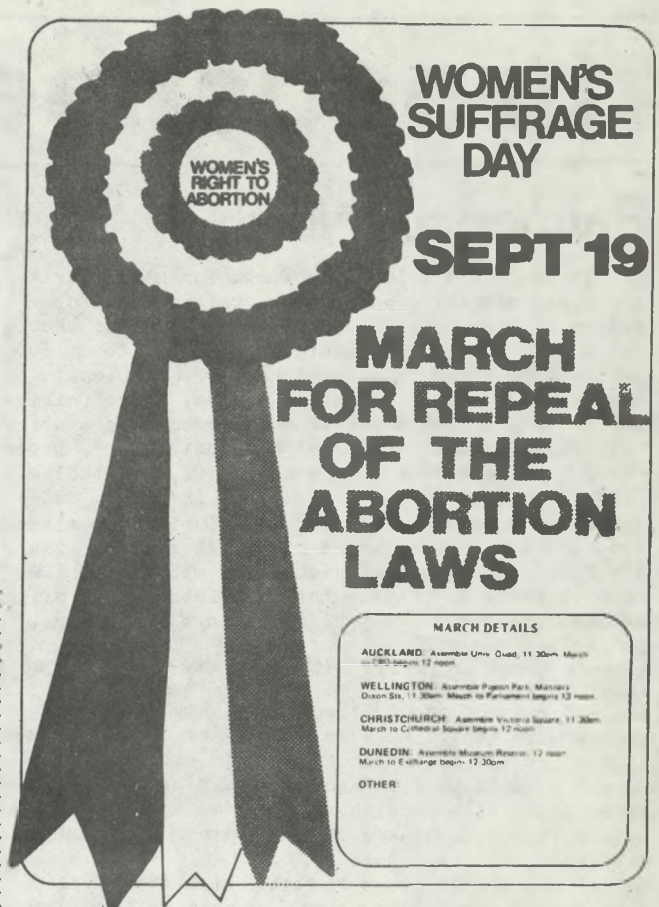
Sandra, Rosemary and Toni Church spoke on four radio talk-back shows on Hauraki, radio 1 and IZB. Barbara Morris arranged group travel and helped with publicity whilst Sandra and Miriam Jackson organized the Creche.

As you can see the list is almost endless. Kitty Wisbart is organizing the stadium and anyone who is not involved in some stupendous feat of organization will be ushering, ticket-collecting, or programme distributing on the "Great Day".

After all this effort the convention can only be a success!

We have produced a special leaflet to distribute in Queen St. on Suffrage Day and will support the Abortion march at mid-day. Some of our members will be on radio talk-back programmes spreading the word about the movement.

Womens Liberation members recently took part in two of a series of programmes "Frost Over New Zealand". We actively contributed to the discussion on Marriage and Abortion; the latter affording us more opportunities to express our points of view.



**WOMEN'S SUFFRAGE DAY**  
**SEPT 19**  
**MARCH FOR REPEAL OF THE ABORTION LAWS**

**MARCH DETAILS**

**AUCKLAND:** Assemble Univ. Quad. 11.30am. March to CBD begins 12 noon.

**WELLINGTON:** Assemble Parnell Park. March to Dixon St. 11.30am. March to Parliament begins 12 noon.

**CHRISTCHURCH:** Assemble Victoria Square. 11.30am. March to Cathedral Square begins 12 noon.

**DUNEDIN:** Assemble Museum Reserve. 12 noon. March to Exchange begins 12.30pm.

**OTHER**

\*\*\*\*\*  
★ **wine and cheese** ★  
★ **SATURDAY 15 8.30p.m.** ★  
★ **TOP COMMON ROOM,** ★  
★ **UNIVERSITY STUDASS \$1.10** ★  
★ **for feminists** ★  
★ **(and men)** ★

★ **Lorraine** ★ ★ ★  
★ ★ ★ ★ **Rothman** ★  
★ of the Los Angeles ★  
★ Feminist Health Centre ★  
★ lectures on women's health ★  
★ September 15th 7.00p.m. ★  
★ Lower lecture theatre, ★  
★ University ★

★ **AUCKLAND:** March ★  
★ leaves University Quad 12 noon ★

## ★ **RETURN OF FRI** ★

★ Fri and Spirit of Peace are returning ★  
★ from their worthy voyage to Mururoa ★  
★ Atol. This prolonged protest at ★  
★ military madness has taken a drastic ★  
★ toll on the condition of the vessels. ★  
★ Fri will probably require \$10,000 ★  
★ to cover replacement of sails and ★  
★ rigging and replanking. Positive ★  
★ souls may send contributions via ★  
★ Broadsheet and offers of help to Fri ★  
★ Spirit friends at Ph: 769.166. ★

★ **Small** ★  
★ **Groups** ★

Lorraine Rothman will be meeting with small groups of women in private homes to talk about self-help centres, women's health and self-examination. If you are interested in meeting Lorraine informally and hearing what she has to say, please ring the number below.

**Ph: 482 561**



# **broadsheet**

★ **subscriptions** ★

➔ **\$2.00**

**to:** 48 St Andrews Rd  
Epsom, Auckland 3

**Name:** \_\_\_\_\_  
**Address:** \_\_\_\_\_

**Phone:** \_\_\_\_\_  
Commencing month ...